

# Pastors' Conference Future Is Outlined On Blue Paper

The future course of the Southern Baptist Pastors' Conference on a piece of blue paper in Jim Henry's desk. Henry, pastor of First Baptist Church, Pensacola, was elected president of the conference in St. Louis.

He told the Baptist Record after his election that Fred Wolfe, pastor of Cottage Hill Baptist Church, Mobile, Ala., told him several months ago that he wanted to nominate Henry for the presidency. Henry said that in his personal prayer life, God said to him, "Here are some ideas I want you to project if you're ever in a position (to work with pastors)." Henry said, "I jotted them down on a piece of blue paper and put it in my desk. It's kinda crazy, but I felt led to do it."

Henry said he gave Wolfe permission to place his name in nomination the Friday before the Pastors' Conference convened in St. Louis. Henry defeated the outgoing Pastors' Conference vice president, Larry Lewis, pastor of Tower Grove Baptist Church of St. Louis, and Bob Meade, pastor of First Baptist Church, Lee's Summit, Mo.

Lewis was nominated by Don

Touchton, pastor of Central Baptist Church, Brando, Fla., and outgoing SBC second vice president. Mead was nominated by Bill Garrett, pastor of Faith Baptist Church, Starkville, Miss.

Elected vice president was Stan Coffey, pastor of First Baptist Church, Albuquerque, N. M. And Wayne Fields, pastor of First Baptist Church, Grand Bay, Ala., was elected secretary-treasurer.

After the election Henry told reporters that no agenda for future pastors' conferences has been set. "We want to lift up Christ and to encourage and bless our fellow pastors," said Henry.

As to the influence the pastors' conference has over the immediately following Southern Baptist Convention, Henry said, "No question it sets a tone. It gets people encouraged, motivated, angry. . . . It wasn't originally intended to influence what is done on the floor."

Sessions of the Pastors' Conference included 13 pulpits who repeatedly exhorted their fellows to unity and a spirit of love.

The conference was noticeably devoid of verbal whiplashings of fellow

ministers and attacks on alleged liberalism within the denomination's seminaries and other institutions.

Before the meeting, pastors' conference president James T. Draper of Euless, Tex., predicted that the sessions would provide "a unifying and strengthening influence on Southern Baptists," and the speakers appeared to make concerted efforts to live up to that billing.

Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz., denounced disunity and judgmentalism in the convention.

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Singing for the Pastors' Conference is the choir of First Baptist Church, Jackson, led by minister of music, Larry Black.

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Pastors' Conference officers are, left to right, Jim Henry, president; Stan Coffey, vice president; and Wayne Fields, secretary-treasurer.

## SBC Wrapup

# Baptists Retain Classical Outlook At '80 Convention

By Tim Nicholas

A consistently conservative tone was sustained through the St. Louis meeting of the Southern Baptist Convention, June 10-12 from the election of Bailey Smith as president to the passage of resolutions speaking against the Equal Rights Amendment, against abortions, and condemning pornography and homosexuality.

The convention also voted to "exhort" seminaries and other institutional trustees to employ only those who "believe in the divine inspiration of the whole Bible, the infallibility of the original manuscripts, and that the Bible is truth without any error."

Herschel Hobbs, who chaired the committee that drafted the 1963 Baptist Faith and Message statement, attempted to have the resolution amended because of the "freedom of conscience" guaranteed in the prologue of the Faith and Message state-

ment. "If we ignore that prologue, the rest would become a creed," said Hobbs, whose amendment was voted down.

Bailey Smith was elected by 51 percent of the messengers on the first ballot which included Frank Pollard, pastor of First Baptist Church, Jackson, Miss., who came in second with 21 percent of the vote in the six man field.

Smith affirmed in his press conference his belief in the trustworthiness of the original autographs, and said that his appointments to key Southern Baptist committees will "lean toward those who believe the Bible is the inerrant word of God."

Smith is pastor of the 14,000 member First Southern Baptist Church of Del City, Okla. Elected to serve with him were Jack Taylor, author and evangelist from Ft. Worth, Tex., first vice president; and C. Wade Freeman, retired director of the evangelism de-

partment of the Baptist General Convention of Tex., Dallas, second vice president.

Prior to the convention and the election of Smith, W. A. Criswell, pastor of First Baptist Church, Dallas, Tex., spoke at the Pastors' Conference. A year ago, Criswell endorsed Adrian Rogers, who was later elected president of the convention, and whose decision not to run for a traditional second term prompted this year's election. This year, however, Criswell stopped short of an endorsement, applauding both Smith and Jimmy Draper, who was the current Pastors' Conference president. Of Smith, Cris-

well said, "One of the goals we have at First Baptist Church in Dallas is to baptize half as many as they do at Del City." The Del City church has baptized over 1,000 persons for each of the past six years.

This year's 13,808 messengers offered the most resolutions ever presented to a Southern Baptist Convention. Of 48 offered to the convention, 27 were returned to messengers by the resolutions committee for discussion and voting. Two resolutions were thrown out because those offering them were not messengers to the convention. One of these concerned re-

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## Wester Emphasizes Baptist Cooperation

By Bonita Sparrow

ST. LOUIS (BP) — "When somebody talks to me about independent Baptists, I tell them I'm a member of an independent Baptist church," announced the outgoing chairman of the Southern Baptist Convention's 66-member Executive Committee.

But then Brooks Wester, pastor of First Baptist Church, Hattiesburg, Miss., qualifies that statement.

"Let me tell you, there's nothing more independent than a Southern Baptist. I tell people I'm a member of an independent Baptist church, voluntarily cooperating with other independent Baptist churches to do the work of Christ around the world."

Wester has seen a lot of cooperation in his term on the Executive Committee, has learned a lot of things about his fellow Baptists, and is in a good position to give advice to J. Howard Cobble, pastor of Avondale Estates Baptist Church, Atlanta, the committee's new chairman.

Cobble was elected Wester's successor. Other new officers include John T. Dunaway, pastor of First Baptist Church, Corbin, Ky., vice chairman, and Don Gent of Evansville, Ind., a hospital administrator, recording secretary.

And even that advice is second-hand.

"It's the only advice my preacher father gave me when I told him I was going into the pastorate," Wester said. "He told me, 'Son, if you want to mean the most you can for the cause of Christ, just love the brethren and attend the meetings. I never had better advice and that's what I'm telling people.'"

In his nine years on the committee (he was appointed to serve an unexpired term, then served two four-year terms) Wester has seen much of the leadership of the denomination's agencies change.

While he had no role in individual agency search committee activities,

he was named chairman of the search committee that nominated Harold Bennett to replace the retiring Porter Routh, executive secretary of the SBC Executive Committee.

"Then I was elected chairman of the Executive Committee itself," he said. "I'll tell you, there hasn't been a day, especially in the last two years, when I haven't prayed for the members of the"

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## WMU Honors SBC's Most Famous Foreign Missionary

ST. LOUIS — The challenges of hunger, missions and troubled families were issued to more than 1,500 people at the annual session of Southern Baptist Woman's Missionary Union in Kiel Auditorium.

The WMU honored Southern Baptists' most famous missionary, Lottie Moon, for whom their foreign mission offering is named and closed with a warning from the president of their Foreign Mission Board.

"We dawdle and dally as if the mission opportunity will be there forever — and God knows it won't," said R. Keith Parks, of Richmond, Va.; who took over in January as head of the 3,000-missionary agency.

Parks said the average Southern Baptist gave only 11 cents a week for foreign missions last year and that it's taking 85,000 Southern Baptists to find one who'll go as a career missionary.

"Will we cut back on the missionaries already out there — or will we as Southern Baptists decide that we

will pay the price of winning the world to Jesus Christ," he said.

Parks was one of a series of speakers responding to the theme, "Life Changing Commitments."

Following the announcement that this year's Lottie Moon offering for foreign missions has reached a record-breaking \$40.5 million, the WMU was treated to an interview with a 95-year-old former missionary who served with Miss Moon in China.

Lottie Moon

Mrs. Jewell Daniel of Dallas recalled that Lottie Moon said God's Holy Spirit enabled her to do what she did as a pioneer missionary. A tiny Virginia woman, Miss Moon burned herself out for the cause of Christ and died on Christmas Day in 1912. But Miss Moon's influence continues to be felt around the world, said Mrs. Daniel.

Mrs. Daniel was interviewed by Mrs. Catherine B. Allen, assistant to the executive director of WMU, Birmingham, who wrote The New Lottie Moon Story just published by Broadman Press of Nashville.

Mrs. Allen said she feared that her research of Miss Moon's life might reveal "that something wasn't what we thought and would damage our confidence." But in Lottie Moon's case, truth was more inspiring than fiction, she said.

Several of Miss Moon's relatives spoke, and the audience was treated to a display of artifacts, including Miss Moon's desk built by a Chinese workman, her trunk, cook book, footstool and other memorabilia.

A missionary couple to Hong Kong, Mr. and Mrs. Jerry Barrett, noted that the Chinese Communists have recently permitted a few churches to open.

The question is, "How can we best share Christ without endangering their new found freedom," said Mrs. Barrett.

Keith Parks

In the closing message Parks said that in his first full year of mission work he reached the stage when he couldn't decide whether to resign or ask for a transfer.

In desperation Parks stretched himself on a rough bench. A life-changing commitment he'd made before came flooding back, he recalled. He quit depending on his own strength, he said, and renewal, Bible study and meaningful prayer took place in his life.

Session on Family

A session on the family was climaxed by assurances of a Southern Baptist family life specialist that the family is not going to die.

Harry N. Hollis, Jr., director of family and special moral concerns for the Southern Baptist Christian Life Commission, Nashville; said many families are in serious trouble and that society is suffering from a "battered family syndrome."

But he predicted the family will continue to survive because it is part of God's providence for ordering human life.

Hollis said churches should help families in dealing with economic problems, violence in society, problems at home and abroad and sex mis-education on television.

At one session, each WMU participant was given a rice bowl coin bank to emphasize Southern Baptists' goal of raising \$1 million on World Hunger Sunday, Aug. 3.

Alastair Walker, past president of South Carolina Baptists who spearheaded a drive to distribute 148,000 of the banks in his state, said people are more motivated to give when a specific project is placed before them. He had a well-digging rig erected in his church in Spartanburg, S. C., to emphasize a drive for well drilling rigs in war-torn Uganda.

As a result, the church tripled its Lottie Moon offering of the previous year, Walker reported.

Missionary Testimonies

Missionary testimonies in the program emphasized the individual commitments that had led one family to a resort ministry at the Winter Olympics in Lake Placid, N. Y., and another to Bophuthatswana, one of the new tribal homelands granted independence by South Africa.

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Three men will lead the 13.4 million member Southern Baptist Convention in 1980-81. They are, left to right, Jack Taylor, author and evangelist, Fort Worth, Texas, first vice president; Bailey Smith, pastor, First Southern Baptist Church, Del City, Okla., president; and C. Wade Freeman, retired director of evangelism, Baptist General Convention of Texas, Dallas, second vice president. Photo by David Clanton.

## SBC Resolution Alters Position On Abortion

By Stan Hastey

ST. LOUIS (BP) — Southern Baptists took a sharp turn to the right in the adoption of resolutions during their convention's annual meeting at Cervantes Convention Center here, June 10-12.

Messengers to the Southern Baptist Convention dramatically altered the 13.4 million member denomination's position on abortion and tightened up its definition of "doctrinal integrity."

At the same time, however, the convention refused to alter its support of the U.S. Supreme Court's 1962 and 1963 decisions forbidding state written and sponsored prayer in public schools.

Emotional and protracted debate came on the explosive question of abortion. But in the end, a large majority of messengers decisively beat back all efforts to weaken the statement brought to the floor by their resolutions committee by calling for legislation and/or a constitutional amendment forbidding abortion except "to save the life of the mother."

Although anti-abortion forces within

the denomination have repeatedly sought the constitutional amendment stance, they had always failed before.

Since 1976 the SBC position, while strongly condemning "selfish" non-therapeutic abortions, had recognized women's privacy rights in seeking "the full range of medical services" in the abortion decision.

As adopted, the statement also condemns the use of public funds for non-therapeutic abortion, thereby putting the convention on record as favoring the controversial Hyde Amendment expected to be decided by the U.S. Supreme Court before its current term adjourns.

The resolution on doctrinal integrity differs from the denomination's 1963 Baptist Faith and Message statement by urging seminary boards of trustees to employ and continue in employment only faculty members subscribing to the infallibility and inerrancy of the Bible.

A dramatic moment during the de-

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## Recognition For Wester

Brooks Wester, left, pastor of First Baptist Church, Hattiesburg, is presented a plaque by Harold Bennett, executive secretary-treasurer of the Southern Baptist Convention Executive Committee. Wester completed his tenure on the committee last week during the Southern Baptist Convention in St. Louis. During the last two years he served as chairman of the committee.



# SBC Resolution Alters Position On Abortion

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bate came when Herschel H. Hobbs, chairman of the committee which drafted the 1963 statement, asked defeat of the new call to "exhort" trustees of seminaries and other institutions affiliated with or supported by the SBC "to faithfully discharge their responsibility to carefully preserve the doctrinal integrity of our institutions."

Hobbs also objected to what he saw as a threat to Baptists' traditional support for freedom of individual conscience.

The 1963 statement "guarantees" such freedom in its prologue, he emphasized, warning that if it is ignored, "then the rest becomes a creed which Southern Baptists never had and I'm sure never will."

## "Creeping Creedalism"

Messenger Willard Brown, pastor of Wake Forest, N. C. Baptist Church, also objected to the resolution, saying it evidenced a "spirit of creeping creedalism" in Southern Baptist life.

Somewhat surprisingly, an effort to reverse the convention's position on prayer in public schools failed overwhelmingly. Twice previously, in 1964 and 1971, the convention expressed support for the Supreme Court's views on the subject. This year's annual meeting was expected by many as offering the best chance in recent years to condemn the high court's decisions.

But the resolutions committee, made up of conservative appointees of outgoing SBC president Adrian Rogers, recommended the convention "record its opposition to attempts, either by law or other means, to circumvent the Supreme Court's decisions forbidding government-authored or sponsored religious exercises in public schools."

## Oppose ERA

The convention went on record as opposing the Equal Rights Amendment currently languishing in 15 state legislatures which so far have refused to ratify ERA as the 27th Amendment to the U.S. Constitution. Two years ago, the SBC protested an extension of time on ERA giving its proponents until mid-1982 to push it through the required two-thirds of the state legislatures. While 35 states have ratified the measure, 38 are required.

The anti-ERA language was added initially to the printed version of a much broader statement on women by resolutions committee chairman Wayne Allen, a Memphis, Tenn., pastor. By making the addition, the committee transformed what had appeared to be a pro-women's rights statement into an explicit denunciation of the primary goal of the women's movement, ERA ratification.

Another portion of the resolution declares that women who work outside the home ought to be treated fairly in "compensation, advancement, and opportunities for improvement."

A resolution on the White House Conference on the Family easily survived floor allegations that the troubled series of three meetings this summer is dominated by homosexuals and pro-abortionists. The statement noted approvingly that the first of the three, held last week in Baltimore, Md.,

"made some positive recommendations," including support for programs fighting alcohol and drug abuse.

At the same time, the resolution declared that "the only adequate definition" of the family is that provided in the Bible and asked the denomination's Christian Life Commission to keep Southern Baptists informed about "movements" such as the White House conference "and equip us with the tools with which to deal with these kinds of movements."

A resolution on permissiveness and family planning condemned the practice of providing contraceptives to minors without parental consent. The statement went on to deny denial of funding to local governmental units refusing to comply with federal government regulations allegedly requiring the practice.

Messengers also gave overwhelming approval to a denunciation of what another resolution called the "children's rights movement," declaring that children are incapable of coping with "judgments and far-reaching decisions which are difficult for even the most mature adult."

Specifically attached was a resolution pending in Congress (H. Con. Res. 109) calling for state and federal laws implementing children's rights "equivalent to the rights now possessed by adults."

## Attach Homosexuality

Also coming under attack were homosexuality, gay activists, and "liberal humanistic politicians" seeking local ordinances to protect civil rights of homosexuals. Such laws, the convention declared, "have the effect of giving public approval to the homosexual lifestyle, making it equally acceptable to the biblical heterosexual family lifestyle."

Pornography was also assailed as destructive of "the moral fiber of man," and the denomination's Christian Life Commission was asked to prepare materials on the subject for distribution to churches.

## Literary Teaching

Messengers also condemned a Time-Life Publications book, *Early Man*, which asserts that most people today dismiss the literal teaching of the Bible on creation, heaven, and hell.

On the subject of Christian citizenship, messengers overturned a call by the resolutions committee to define separation of church and state as "reliance on a sovereign, righteous, loving and wise God in the affairs of state as may be dictated by individual conscience." The convention adopted instead an amendment recognizing that church-state separation "should not be interpreted to mean... the separation of God from government."

The convention also adopted a statement condemning tax exemption for business owned by churches. Although the Tax Reform Act of 1969 forbade the practice, actually implemented by the Internal Revenue Service seven years later, the resolution asserted that "some churches and religious organizations still engage in unrelated business enterprises... in competition with private commercial businesses" and ought to be taxed.

The convention commended Baylor University president Abner V. McCall for his highly publicized stance against Baylor women students' posing nude for Playboy magazine and expressed concern for the wife of murdered Liberian president and former Baptist World Alliance president William O. Tolbert.

Two taxation matters, the overseas earned income tax and a "marriage tax" were subjects of resolutions. Messengers voted to support the convention's Foreign Mission Board's lobbying effort in Washington to pressure Congress to pass legislation restoring a \$20,000 and under exemption from personal income taxes for missionaries and workers representing other non-profit groups overseas.

The marriage tax resolution asked Congress to rectify what messengers saw as an unjust penalty in present tax law against married, as opposed to unmarried couples.

Twelve proposals failed to make it through the committee, including one which condemned "political bias" by editors of state Baptist newspapers. The committee told messengers it declined to present the statement "because it would be inappropriate" for the SBC "to pass judgment on state convention editors."

Other resolutions causing little or no debate included world hunger, Cambodia, world peace, Cuban refugees, and the American hostages in Iran.

# WMU Honors SBC's Most Famous Foreign Missionary

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John David Book, a Home Mission Board missionary, said the year-around work started at Lake Placid before the Olympics now has resulted in a chapel that had 46 for worship services June 8, with 29 in Sunday School. "The Baptists are there to stay," he said.

During the peak of the Olympics in February, 145 volunteers gave three weeks or more to a variety of ministries ranging from a coffee shop that provided free coffee, soup and sandwiches to 3,500 persons to teams that witnessed on the mall.

"At least six individuals went back home changed — Jesus Christ had transformed their lives," Book said.

Dale and Ann Beighle, who served first in Ethiopia and later transferred to Bophuthatswana, are a Kentucky couple.

"I'm just a plain ole country doctor," Beighle said, "and the Lord gave me the ability to doctor sick animals — that's why he's called me to Africa for his glory."

Now they're in a country with two million animals, and until they came, there wasn't a single veterinary doctor in the whole country.

At first, the government insisted that they follow a regulatory role, Beighle said. But as he agonized and as Southern Baptists prayed, on September 12, 1978 (his birthday), he said

## Youth Retreat At Gulfshore: Aug. 13-16

A long waiting list for youth week reservations at Gulfshore has caused the addition of another time for youth at Mississippi Baptists' Gulf Coast Assembly center.

The additional time will be Aug. 13 to 16, said Chester Vaughn, program director for the Mississippi Baptist Convention Board. This is one day short of the other seven Youth Conferences to be held during the summer. This meeting will be called a youth retreat, he indicated.

Chester Swor, lecturer and author, will be the worship leader. Bill Bacon, music director at First Church, Clinton, and his wife, Martha, will direct the music.

The complete cost for the youth retreat, including room, board, and registration fee, will be \$48. Reservations will be made by contacting Gulfshore Assembly.

This youth retreat will provide an option for those who were not able to make reservations because of the waiting list or for those who find the time more convenient, Vaughn said.

Porto Novo, Benin — The People's Republic of Benin has given an OK to Southern Baptist missionary Becky Coutts to practice nursing in Porto Novo. Mrs. Coutts has already begun a small scale "under fives" health ministry in three locations.

# Wester Emphasizes Baptist Cooperation

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Executive Committee by name and when I haven't spent some portion of my time involved in Executive Committee work."

He said his church, a thriving 2,000-member congregation in his state's third largest city, has been particularly understanding of his denominational responsibilities.

"Since I've been involved with the Executive Committee, our church gifts to the Cooperative Program have more than doubled. I've been there 13 years and our church gifts to missions alone last year were more than the total budget when I went there in 1967."

Other things Wester had reinforced during his time on the Executive Committee include the sure knowledge that "Southern Baptists are a people who work best with the total light on any given problem or subject. Tell Baptists the truth and Baptists will come to the right conclusions, because this whole denomination is based on trust and confidence in each other."

"I have also learned there are ultimate talents among the laity — both men and women — and the pastors of the Southern Baptist Convention. We have some of the finest people, who at real sacrifice serve on the Executive Committee."

While he can recount high moments

from his Executive Committee experience, Wester also describes some heartaches.

In an apparent reference to the inerrancy controversy, he said, "One of the heartaches I have at this particular time is the attempts that have been made to discredit people within the Baptist family. The erosion of trust is going to backfire on any who sow seeds of mistrust."

Wester wishes there were some things the Executive Committee could change. "I wish the Executive Committee could do more to inspire Southern Baptists to even more dedicated support of the work of all our agencies in achieving our goal of Bold Mission Thrust."

He also is concerned about things that fractionalize Baptists. "I think such things as the inerrancy issue, last year's messenger registration, and such things that come up from year to year have attracted our attention but have not, as yet, detracted us from our main goal of missions."

"But we must be constantly on the alert not to have our attention directed away from missions. I know 99 and 44/100 percent of our Southern Baptists are solid Bible-believing, Bible-preaching, Bible-living people. We are all imperfect, yes, but that goal of missions is still before us."

(Sparrow is a vice president at the Radio and Television Commission.)

# Mississippians Named To Posts

Several Mississippians were elected to committees, boards and agencies during the Southern Baptist Convention meeting in St. Louis last week.

Joe McKeever, pastor, First Baptist Church, Columbus, and Russell Bush, Jr., layman, First Baptist Church, Columbia, served on the committee on committees.

Committee on boards' representatives included James Richardson, pastor of First Baptist Church, Leland, and Sam Simmons, Sr., layman, Florence.

Mrs. J. Clark (Margaret) Hensley, Jackson, served on the credentials committee.

Elected to the SBC Executive Committee for a term to expire in 1984 was Tommy King, interim pastor, Highland Baptist, Laurel, W. H. Walley, layman, Waynesboro, was elected to the Foreign Mission Board until 1984.

Bev Tinnin, pastor of First Baptist Church, Meridian, was elected to the Annuity Board in a term expiring in 1984. And David Grant, pastor of Broadmoor Baptist Church, Jackson, was elected to Southern Seminary's trustee board for a four year term.

Thelma T. Pearson, layman, Hattiesburg, was elected to the American Seminary Commission for a four year term. Jerry Vardaman, faculty member at Mississippi State University, was elected to the Historical Commission for a four year term. And J. Clark Hensley, executive director of the Mississippi Christian Action Commission, was named to the Radio and Television Commission for four years.

## SBC President's Address

# The Decade Of Decision And The Doors Of Destiny

ADRIAN ROGERS, pastor of Bellevue Baptist Church, Memphis, Tenn., is president of the Southern Baptist Convention, 1979-80. He has announced that he will not accept nomination or election for a second term. Rogers, 49, was born in West Palm Beach, Fla., and holds a bachelor of arts from Stetson University and a master of theology degree from New Orleans Baptist Theological Seminary.

"And to the angel of the church in Philadelphia write: These things said he that is holy — he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth, I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name" (Rev. 3:7-8).

Never has there been a greater day for the preaching of the glorious Gospel of Jesus Christ. It is a day of great opportunities and great obstacles. The air is full of expectancy and all of us know that the 1980's will be a decade of destiny.

Southern Baptists have accepted a challenge to take the Gospel to every creature by the turn of the century. Will Bold Mission Thrust be accomplished? We can set goals but before long we discover what every mother has always known — it's much easier to conceive than to deliver.

Is such an audacious plan possible? Unequivocally, unmistakably, definitely yes. Yet, because Jesus, the Keeper of the Keys, commanded it and in every command of God there is the omnipotent power of God to fulfill it. Jesus does not command impossibilities. He is a better leader than that.

Furthermore, it will be accomplished! It is already set in Heaven. "This Gospel of the Kingdom shall be preached among all nations and then shall the end come," Jesus said it shall be done. That's not open for debate. The burning question for us is will Southern Baptists be the tool that a righteous and holy God can use?

In this letter to the church at Philadelphia in Asia Minor there are some significant truths for Southern Baptists as we face our future together. This was the church of the open door.

What Southern Baptists need for the fulfillment of his challenge called Bold Mission Thrust is for the sovereign God of glory to swing wide the doors of opportunity that we might go through. Let us look together at our decade of decision and the doors of destiny.

## The Keeper of the Keys

"And to the angel of the church in Philadelphia write: These things said he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3:7).

Jesus is the Keeper of the Keys. He is the sovereign opener and shutter. What rich lessons there are in this verse.



Notice the righteousness of the Saviour. He is "holy." Therefore the keys will never be used for an unholy cause or an unclean people. Let us pray for a revival, personal and denominational holiness. Our first task is to spread this Gospel but to be worthy to do so by a holy life. Without holiness of life we will face iron-barred doors.

Notice the rightness of the Saviour. He is "true." He cannot lie. He has never broken a promise. How important this is to Bold Mission Thrust. It is His rock-ribbed truth that is our basis for boldness. Our convention theme for these sessions is "that we may boldly say." But notice the emphasis of Hebrew 13:5-6. "He hath said... that we may boldly say." His truth and our boldness are inseparably linked. Standing on His Word we need not stammer. He is true!

Notice the resources of the Saviour. He has the "key of David." This is a reference to the key that unlocks the royal

treasure house. This tells me that Bold Mission Thrust can never really be stopped for lack of resources. These people were said to have "little strength." But their lack did not limit the Lord. Their feebleness was linked to His faithfulness.

Somehow we think that the economic situation on earth can close the doors on evangelism. That is not so! There is no recession in Heaven. Corrie Ten Boom said, "There is no panic in Heaven; only plans."

Heaven's work is never hampered for lack of resource but for lack of faith, sacrifice and obedience on the part of God's people. The same Saviour who had the key to the treasure house and fed 5,000 is alive and well today. But He opened His treasure house when we open ours. It is unthinkable that we should diminish mission giving in these desperate days.

They were taking an offering for missions when one man said, "I don't believe in missions." The usher answered, "Then take some out. It's for the heathen." Perhaps that usher was right. In my estimation, no man has a right to call himself a New Testament Christian who is not interested in the Great Commission.

## II. The Proper People

"I know thy works: Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and has not denied my name" (Rev. 3:8).

Why was the Philadelphia church known as the church of the open door? Does God open doors capriciously according to whim or fancy? Not at all! The reasons for the opened doors of destiny are obvious.

First, they are dominated by the Word of God. "Thou hast kept my word." They believed it and behaved it. So must we. We dare not and cannot call Him Lord and at the same time fail to keep His Word. Southern Baptists must ever be a people of the Book. We have no need of a creed because we have the Bible. Who can improve on that? But without an infallible word from God we have nothing but a holy hunch.

Are there those who would like to lead us down the pathway of "destructive higher criticism" of the Scriptures? We dare not go.

Speaking of destructive higher criticism Sidlow Baxter has said, "In the space of a century it has turned Protestant Christianity into a graveyard — a graveyard of former

glad certainties and soul-saving verities, of expired beliefs and perished hopes, of lost faith and vanished assurance, of buried ideals and murdered morals."

It is time to think again of what the Bible says for itself.

1. It is the "Word of God." "For this cause also thank we God without ceasing because, when ye received the word of God which ye heard of us, ye received it, not as the word of man but as it is in truth, the word of God, which effectually worketh also in you that believe" (I Thess. 2:13). It is so called over 4,000 times in the Old Testament alone. It is not merely a word about God or a testament from God, but the "Word of God." It is not merely as some like to say — the Biblical materials, or the record of God's revelation of the human-divine Book. It is the Word of God.

2. It is God-breathed. "All Scripture is given by inspiration of God" (II Tim. 3:16). The Scriptures, not the writers were inspired. God did not breathe into the Bible. He breathed it out.

3. It is unbreakable. "The Scriptures cannot be broken" (John 10:35). We may be broken on them but they cannot be broken.

4. It is irrevocable. "One job or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). Men have laughed at it, scorned it, ignored it, perverted it, but it stands irrevocable.

5. It is altogether pure. "Every word of God is pure" (Prov. 3:5). John Wesley said, "If there be any mistakes in the Bible, there may well be a thousand. If there be one falsehood in that book, it did not come from the God of truth."

6. Every word, not just the thoughts are God given. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God" (Matt. 4:4). It is impossible to have inspired thoughts without inspired words. In the autographs every sentence, word, line, point, penstroke, job or title was placed there by the purpose and will of God.

7. It is eternal. "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89). It is not a matter of merely going back to the autographs. It was settled in Heaven before the autographs. It will be there when the earth becomes a cinder and the stars splinter and fade.

8. It is therefore perfect. "The law of the Lord is perfect" (Psa. 19:7). I like what Herschel Hobbs has clearly said: "Now Southern Baptists may differ as to God's method of inspiration of those who wrote the Bible. But all are in

(Continued on page 4)



# Disagreements Did Split BFMF, Leaders Confirm

**By Dan Martin**  
**Home Mission Board**  
**ST. LOUIS (BP)** — Disagreement over future direction has split the Baptist Faith and Message Fellowship, the leaders of the group confirmed here.

The split developed after a 9 to 7 vote to relieve Russell Kaemmerling, 31, pastor of First Baptist Church of West Columbia, S. C., as editor of the organization's publication, Southern Baptist Journal, after a six-month tenure.

In the fallout from the vote, Kaemmerling; M. O. Owens, Jr. of Gastonia, N. C., president and chairman of the board of BFMF; and at least four other directors resigned.

"It is a split," Owens confirmed.

Owens, pastor of Parkwood Baptist Church, was one of the founders of the seven-year-old organization, which has in the past said it was dedicated to ferreting out so-called theological "liberals" within the 13.4-million member denomination.

The current dispute began in December, when William A. (Bill) Powell, of Buchanan, Ga., executive vice president of the organization, was replaced as editor.

"We have had some difficulty in working with Bill Powell all along," Owens said. "He has a martyr complex and sort of seems to welcome attacks to discredit him. We have had problems all along the way."

Owens, however, did say Powell made the motion at the December meeting that Kaemmerling be named

to the editorship, after the suggestion was raised by Harold Lindell, of Wheaton, Ill., then BFMF president and editor emeritus of Christianity Today.

The action was taken "because we felt Southern Baptist Journal needed a new image, needed to take a new tack," Owens explained.

However, Owens said, trouble became apparent when the board of directors met in St. Louis, June 9.

"Bill was not happy because he was no longer the voice, the cynosure. I realized something was not right with Bill."

The North Carolina pastor, however, said the discussion over the future of the publication and the organization was not bitter.

"There was no ugliness at all. We discussed the matter back and forth. I realized we were facing division when the motion was made that Russ (Kaemmerling) was to be relieved as editor."

The vote was nine to relieve Kaemmerling and seven to retain him.

"When that happened, Russ said he would not be able to work under the circumstances. I also feel that way. I informed them I could not continue as a board member or as a member of BFMF under the circumstances," Owens said.

Kaemmerling, in a statement, said his "own individual credibility and integrity" would not permit him to "participate in character assassination and spurious issues."

Owens said at least four of the directors present for the June 9 meeting indicated they will resign from the organization. He named Gene Russell, pastor of First Baptist Church of Angleton, Texas; Leroy Cooper, pastor in Cedar town, Ga.; and Laverne Butler, pastor of Ninth and O Baptist Church in Louisville, Ky., as indicating their decision to leave the organization.

"All of us have been dissatisfied with Southern Baptist Journal," Owens said. "First is that in 1979, only three issues of Journal went out. It was supposed to go out every month."

He noted the "primary objective" of the fellowship when it began just before the 1973 SBC in Portland, Ore., was to provide a publication "through which conservatives could be informed or encouraged and made aware of the issues," Owens said. He distributed a conservative newsletter at the Portland convention which was the predecessor of the Journal.

Despite the split, Owens said no one involved has changed his conservative stance.

"There is no intention on the part of any of us to change our conservative position," he said.

The differences of opinion, he added, were on approach and spirit, rather than philosophy.

"We felt that through the Journal we should build credibility. If we did not have credibility, we would not accomplish anything. We also believe you have to be sweet-spirited and Christian in attitude if you are to receive any semblance of acceptability."

"We felt this had not been done, and that is why we asked Russ to become editor. I don't believe in being part of any effort to destroy anybody. There are times you must call names, but I do not believe in destroying anyone."

Kaemmerling said he does not believe the "conservative cause is helped by having a National Enquirer type of publication," but preferred to deal with trends and issues rather than personalities.

"They did not see it that way. They did not think the battle should be waged on that level. They would rather go after seminary professors . . . Kaemmerling said."

He added he believes Southern Baptist Journal should deal with issues other than inerrancy, and mentioned "others equally destructive which should be dealt with."

Among them is the lack of emphasis on Sunday Schools as an outreach arm, the need to promote positive church growth, and a greater emphasis on missions and evangelism.

"These are issues of interest to conservative thinkers."

Kaemmerling said it was his "intention to upgrade the image of Journal so people could hear what the conservatives are saying. They are speaking, that was shown by the election of two SBC presidents on the first ballot."

Of the publication, he said he was striving for excellence, "trying to improve the wrapping, but not backing up from the issues."

He charged some members of the group "wanted radical, immediate surgery," and, led by Powell, wanted to return to radical journalism.

## Smith Feels Liberals Are Few In Convention

Oklahoma pastor Bailey Smith, who garnered 51 percent of the votes on the first ballot for Southern Baptist Convention president here, disassociated himself in a press conference from any organized efforts to gain control of the SBC to ensure the teaching of the Bible as the inerrant word of God.

Smith, pastor of the 14,000 member First Southern Baptist Church of Del City, said he did not want to attempt a definition of a "liberal," but acknowledged that he could not accept a view of such stories as that of Jonah and the fish as parables. He said he could understand how some could interpret the creation story as encompassing more than a week of 24-hour days.

Smith said that he feels the liberals the SBC has "are few. Most (Southern Baptists) are eager to get on with the business of winning our world to Christ."

Of the Bible, Smith said "the Holy

Spirit can and has protected the copyists from error." He noted that "in the original autographs, God breathed the words he wanted us to have."

Asked which version of the Bible he believed is perfect today, he responded, "God knows," adding he believes we have "what God wants us to have."

The church of which Smith is pastor is in a suburb of Oklahoma City, having grown by more than 10,000 members in the past ten years while Smith has been pastor. It has about \$2.5 million in income and gives \$386,000 to mission causes, \$38,000 last year to the Cooperative Program. "That is 2 percent," he said, "which is lousy."

Smith commented that "trying to pastor that church is like laying track in front of a moving locomotive."

Smith said that he felt "the great spirit of our denomination is a conservative spirit," and that the great unifying force of the SBC will continue to be "respect for the Bible, love for evangelism, and a commitment for missions."

Garden Grove, Calif. (EP) — An audience of almost 3,000 people who had paid \$1,500 apiece for tickets flocked to Robert Schuller's Crystal Cathedral May 14 to hear a concert featuring soprano Beverly Sills inaugurating the \$16 million facility.

## Baptists Retain Classical Outlook

(Continued from page 1)

commending plaques containing the Ten Commandments be placed in local schools. The other was about involvement of Christians in political processes.

Other resolutions acted upon included passage of one citing opposition to efforts to circumvent Supreme Court decisions which forbid government authorized religious exercises in public schools, and passage of another protesting the Time-Life book *Early Man* which was said to declare that most Christians and Jews "no longer regard the sacred doctrine of biblical creation and heaven and hell as being literal."

Two constitutional amendments were offered and subsequently voted down overwhelmingly. One attempted to deny messenger status to any denominational employee who receives more than half of his income from Cooperative Program sources. The other asked for quadrennial sessions of the SBC with regional meetings yearly.

Among business matters quickly dispensed with at the convention were recommendations by the SBC Executive Committee, including the 1980-81 SBC budget which is based on the expected income from cooperating churches. That budget figure, which was passed nearly without any debate, is \$90 million. This is a jump of \$7 million over the current fiscal year. Included in the new figure is \$13 million

for "Bold Mission Thrust Challenge." Suggested local church and denomination-wide projects were outlined in a recommendation of the executive committee and passed by the messengers.

Other action recommended by the executive committee and passed by messengers, included forbidding of convention voting by proxy, enlarging the Home Mission Board's work in cooperative ministries with National Baptists to include work with black Southern Baptists and in helping Southern Baptists in their ministries with black persons, and increasing the borrowing power of the HMB's Church Loans program, and authorizing activation of a corporation within the Church Loans office to act as broker/dealer to assist churches in handling church bonds.

Named to preach next year's convention sermon was James Monroe, pastor of First Baptist Church, Fort Walton Beach, Fla. The alternate is William Cumble, director of missions in Alexandria, Va.

The 1981 SBC will meet in Los Angeles, June 9-11.

**Ruschlikon, Switzerland** — Seven countries were represented at the annual Education and Evangelism Conference of the European Baptist Federation held in Ruschlikon, Switzerland, June 1-3.

Andrew MacRae (Scotland), whose mother-in-law had died, the sessions were led by the new chairman, Hans-Gunther Sachse

## Mississippi Baptist Activities

June 16-17 Sunday School Teaching & Growth Conference, 7:00-9:30 p.m.  
 16—FBC, Starkville  
 17—East Louisville, Louisville

June 19 Sunday School Teaching & Growth Conference, 7:00-9:30 p.m.  
 West Laurel, Laurel



Jennifer Malone and her father Byron Malone, right, pastor of Daniel Memorial Baptist Church, Jackson, Miss., stopped at the Stewardship Commission booth to receive one of many free gifts being given to messengers in the exhibit hall of the 123rd annual Southern Baptist Convention, June 10-12, at Cervantes Convention Center, St. Louis. Helping the Malones collect convention souvenirs is K. Kip Owen, assistant director of capital funding for the Annuity Board, Dallas, Texas. (David Clanton Photo).

## Mayor Tells Deacons

## "Open Your Mouth And Preach Jesus"

Mobile Mayor Lambert Mims, a deacon at Riverside Baptist Church there, received a round of hearty amens at the first National Deacons Rally at Tower Grove Baptist Church, St. Louis, when he told the deacons, "Preach Jesus, deacon, preach Jesus."

Noting that he had known some deacons "with backbones like cooked spaghetti," Mims challenged the deacons to have courage to "open your mouth and preach Jesus."

"If we leave out Jesus," he said of the deacon ministry, "we might as well stay home. A visit without mentioning Jesus is nothing more than a social call."

Mims, one of several speakers known to Southern Baptists because of contributions to the development of deacon ministries, called on the deacons to be "more than managers of material things," to be filled with the Holy Spirit and to be committed to ministering with a "love that takes us beyond the four walls of the church to the multitudes who need Christ."

Jesting that he had been "filled with the Holy Spirit and leaked down a few times," Mims told the men to let the Holy Spirit take over their lives and warned, "Satan's out there with his fiery little darts just waiting to puncture your balloon."

A Morgan Brian Jr., attorney and deacon at First Baptist Church, New Orleans, outlined how deacons and pastors should become partners in ministering.

"The more humble we are, the more dynamic our ministry will be," he said. "There has to be an endorsement if deacons and pastors are to minister and work together. We have to be true yokefellows."

Brian suggested that pastors and deacons should remember that they are called by God to lead the rest of the

church to minister, not do everything themselves.

"Our real value is when we can help a person with his spiritual problems. Physical, economic, emotional problems all are easier to handle when you've taken care of the spiritual problems first."

Brian urged the deacons to learn to know the condition of the persons to whom they minister and develop a personal involvement in the lives of church members and to save some of their energies for strengthening their pastors.

Robert Naylor, whose book, *The Baptist Deacon*, was called a high watermark in the emerging deacon ministry, reminded the deacons that they are "always on God's active deacon body."

## Outlined On Blue Paper

(Continued from page 1)

"I didn't say we shouldn't stand on the issues," he said. "I didn't say that we should stand up for what we believe. But God deliver us from ever judging the heart of another."

"God's people hold no grudges in their hearts toward anybody — especially the anointed of God, our brothers and sisters in Christ," Jackson said.

George Harris, pastor of Castle Hills Baptist Church, San Antonio, Tex., sounded a similar theme, stressing that "there is a love that binds us and unites us that is much stronger than the things which may divide us."

"We need to come to the place of reconciling the feuding," he added, "so that we might get on with what God has called us to do."

In the conference's opening session, Jack Taylor, director of Christian Living, Fort Worth, Tex., called for "prayer, not politicking," pointing out that "we can disagree and still love each other."

Grady C. Cothen, president of the Southern Baptist Sunday School Board, Nashville, recounted his recent battle with stomach cancer, declaring that "position, prestige and honor are not important in the face of eternity."

"As you face the long corridor of eternity, there is no sweeter thought than to know you've done your best to live for God."

In the closing message, W. A. Criswell also expressed gratitude for renewed health. The 71-year-old pastor of First Baptist Church, Dallas, is still recuperating from a recent heart attack.

Criswell defended diversity of opinion among Southern Baptists, stating that "it is discussion and debate and in the tension of our Baptist life" that faith is forged.

Henry wouldn't enumerate what was on his piece of blue paper, but noted he'll refer to it as plans are made for next year's pastor's conference.

New York—The American Bible Society, together with its 63 partner organizations in the United Bible Societies, distributed nearly a half-billion Scriptures in 1979. This figure — 494.4 million — includes more than nine million complete Bibles and more than 12 million New Testaments distributed worldwide by the Bible Societies.

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# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### The St. Louis Convention . . .

## What is the reason for the cheers?

The dynamics of the annual conventions of Southern Baptists continue to be an interesting study. The St. Louis gathering last week was another in a line of such experiences.

Baptists lay claim to a generous portion of independence, and at no time is this more apparent than when the caravan that is the annual convention gets under way. This year was no exception.

For some reason the moods of the conventions seem to revolve around the resolutions that are adopted, though they are binding on no one. Even though they may carry some influence in their pronouncements, they are subject to reversal the next year.

This year's resolutions committee was made up of the appointees of President Adrian Rogers. It was not a surprise when an early resolution on abortion took a decidedly conservative stance, urging abortions only to save the life of the mother. Even efforts to amend into the statement allowances for rape and incest were unsuccessful with this year's messengers. The attempts were soundly defeated, and yet a complete turn-around seemed to be apparent in a resolution that decried state-structured prayer in public schools. An attempted amendment that would have urged support for U.S. Sen. Jesse Helms in his effort to remove the prayer in public school issue from the Supreme Court was defeated easily.

Shortly thereafter the convention resumed its ultra conservative leanings by urging the seminaries to guard the doctrinal integrity of the institutions by employing only faculty members and staff members who "believe in the divine inspiration of the whole Bible, the infallibility of the original manuscripts, and that the Bible is truth without any error." This was the first time such an attempt had been successful to alter the concept that Southern Baptists have generally ac-

cepted as a guideline — the Baptist Statement of Faith and Message adopted in 1963 and affirmed almost every year since, including last year.

Another resolution of a particularly conservative hue was one on women that was presented unconstitutionally, a fact which went unnoticed by the messengers and was passed. The constitution states that resolutions cannot be presented on the last day, yet the resolutions committee presented an anti-Equal Rights Amendment addition to a resolution on the last day of the convention that completely changed the nature of the resolution.

The cheers and applause that was a part of the Pastors' Conference last year seemed to be carried over into the convention this year and were absent from the pastors' meeting. When cheers broke out following the passage of the resolution on abortion, President Rogers banged his gavel and sternly called for order, admonishing the crowd that it was not a time for cheering but a time for prayer.

It must be noted that in the opinion of a great many people, Rogers did a masterful job of presiding. He exhibited a bit of dry wit at times, he had an attitude of love when it seemed to be a possibility that the convention was about ready to move with some other attitude, and he was firm when he needed to be to call the assembly to order. He tried to be as fair as possible in presiding over debate.

There was no repetition of the Denver attitude when conservative elements tried to run over their own conservative president, W. A. Criswell. Rogers had the convention under control.

Yet this was decidedly a conservative convention — conservative as opposed to moderate — not as opposed to liberal.

If one is to try to understand what is taking place among Southern Baptists

right now, he must try to understand why it is that more than half of the messengers would, for the second year in a row, elect a conservative president on the first ballot and would be so intent on adopting an ultra conservative statement on abortion that they would celebrate their victory with cheers.

This is a new attitude in convention skirmishes. What has caused it? Are these conservatives so anti-establishment that they feel they have to win at all costs the issues in which they are interested? Or have they waited so long to win that they cheer their victories.

The establishment, if there is an element that can be so labeled, was created by vote of the convention and is controlled by the convention. The denominational workers and their supporters are at work simply carrying out the mandates of earlier conventions.

It is not likely that the division among messengers is totally doctrinal or theological, for the mass of Southern Baptists is too close in these areas to cause such. Most Southern Baptists must feel that almost to a man the seminary faculty members believe in the divine inspiration of the Bible and that the Bible is truth without error. Yet an effort to get "the infallibility of the original manuscripts" amended out of the resolution failed and the complete resolution exhorting the seminaries to hire only professors who so believed passed handily. Is this the creeping creedalism that has been prophesied? Surely such action comes about because of the influence of the Baptist Faith and Message Fellowship and the Paige Patterson-Paul Pressler efforts. But the foundation has just about been swept out from under the Baptist Faith and Message Fellowship, and Patterson has run into snags in his efforts.

Sometimes it seems the division in the ranks of the messengers comes about because of differences in concepts of how to carry out witnessing efforts. One group promotes Bold Mission Thrust as a world-wide witnessing scheme and provides sizeable gifts through the Cooperative Program to finance it. The other puts most of its efforts on growing a local church and in some cases is extraordinarily successful. Yet this attempt at understanding has a tendency to break down, for there is overlapping in these categories.

If the messenger attitude is a sort of backlash because of a feeling that the witnessing efforts generally have become sort of sluggish, this might provide a valid observation, except that it wouldn't explain the cheers for an abortion resolution victory.

The most likely observation would seem to be that the messengers in any given year simply respond to the leadership that is in the saddle for that year. If this is so, it would give credence to Patterson's thought that he could control the convention by controlling the election of the president.

Some observers are convinced that indeed there is a well-orchestrated effort to take over the reins. If so, it must be hoped that a definite course of action can be continued for witnessing in the future; for after all, that is the convention business. There is some reason to doubt that there will be such a takeover. There are signs already of problems in the ranks of those who would take over.

The battleship that is the convention, on a course to do battle with the forces of Satan, must continue on its course, regardless of who is at the helm.

It is the job of the "establishment" to keep it on course.

"AND THIS SPECIAL AWARD TO MESSENGER ELMER VOGELSANG WHO STAYED THROUGH EVERY SESSION OF THIS YEAR'S CONVENTION."



## Faces And Places

By Anne Washburn McWilliams

### E. R. Pinson

We don't have many senior citizens at Morrison Heights, my church in Clinton (average member's age is 28), but those we have are choice. For instance, there's Dr. E. R. Pinson, whose presence adds lustre. His wisdom is a definite asset for the church. A charter member, he was away for awhile as pastor elsewhere, but returned his letter there in 1975.

Though he claimed he was retiring in 1972, he's been teaching Bible courses for seminary extension ever since. For nine years (1944-53) he taught Bible at Clarke and for 19 years (1953-72) he taught Bible at Mississippi College. Seven years he was chairman of the Division of Religion at

Pinson MC (including Bible, religious education, and philosophy departments). There was no such division when he began.

He didn't tell me this, but I've learned that he is listed in the Directory of American Scholars.

He lives alone now at 203 East Lakeview, Clinton, since his wife is in Inglewood Nursing Home. His house faces the lake. One of his current interests is genealogy, of the Pinson family in particular. The farm where he was born in Robertson County, Tenn., his grandfather, Drury Pinson, had obtained by land grant in 1832. His grandfather and his father (Charlie Smith Pinson) farmed the land, and he and his brother and sister grew up there.

Love of the land rubbed off on him. While he was teaching at MC he owned a 40-acre cattle farm at Pocahontas, but he sold this hobby in 1975.

His granddaughter, Patsy (Mrs. Bill Keeler) a member of Morrison Heights, too, lives near him. Besides her, he has seven grandchildren. Also he has four children and six great-grandchildren.

At our church Valentine banquet, I remember, he was recognized as the "longest married," — 57 years. He married Mattie Poole in September, 1922. I asked him what he thinks contributes most to a long and happy marriage. He said, "Tell your companion at least once a day, 'I love you.'" He

said that every time he visits his wife at the nursing home (usually three times a week), the first words she says to him are, "I love you." For many years, she was in ill health. After a stroke in 1975, she walked with difficulty. He continued to care for her with tender consideration. However, an accidental fall made it imperative that she enter the nursing home.

In 1922 and 1923 they taught together at a two-teacher school in Tennessee. They moved to Florida for a short while, then returned to Tennessee, where he kept books for an export firm in Springfield. In October, 1933, he felt God was calling him to preach. "I did not fight the call," he says. Grace Church, Springfield, Tenn., where he was a charter member, music director, and Sunday School director, ordained him. The next fall he entered New Orleans Seminary (then BBI), but soon realized he needed a college degree. In the next nine years he got B.A. and M.A. degrees from Mississippi College and Th.M. and Th.D. from New Orleans Seminary.

When the Clarke president came to his home and asked him to teach Bible at the college, he accepted the invitation. However, he continued to hold pastorates, too.

His Mississippi pastorates were in Warren, Holmes, Scott, Smith, Rankin, Walthall, and Copiah counties. For 10 years, until 1975, he was pastor of Spring Hill (Copiah).

Most disturbing to him today is "the sinfulness of the nation, particularly the evil in the government at all levels." The best U.S. president, in his memory, he said, was Woodrow Wilson, "because of his brilliance, his ability to think ahead of other people." The second best — "Eisenhower, a good administrator."

"You want the worst, too?" he asked with a grin. "Warren Harding — and Franklin D. Roosevelt" (he was stepping on my childhood hero).

Dr. Pinson told me he became a Christian during a revival meeting at First Baptist Church, Greenbrier, when he was six. "That experience is very clear in my memory." He was visiting that church with relatives.

On the question of Bible inerrancy, he said, "When God inspired men to write, He inspired them to write exactly what He wanted them to write."

## Guest Opinion

By Margaret Danlap  
New Albany, Miss.

Have you ever looked into the big brown eyes of an eleven-year old boy who is searching your face for understanding because he doesn't know a simple word in a story? Have you seen the joy when those brown eyes begin to see words on a page make sense as he reads? I have!

There is no joy to compare to the joy the Lord gives when in His name we try to serve our fellowman.

David is in the 5th grade, but David doesn't read like a 5th grader. He is a healthy, happy child, but a slow learner. He may never read well, but we believe with special help, love, patience, and most of all God opening

## God opens doors

his mind, as well as this teacher's mind, that he will be able to read well enough to read directions and instructions.

I am a high school graduate who took advantage of our Home Mission Literacy Workshop in Union County taught by Mrs. Ollie Mayhall. I really wondered why I was there. You see, I've been out of school for 30 years, raised a family, worked as a secretary, but never as a teacher, at least not reading. God has opened doors all my life, and I'm still amazed when a new opportunity comes along.

I was sharing with David's mother, our work in the Literacy workshop, work with non-readers or poor readers, when out of the blue she asked, "Will you help David? Will you help

my child?" I really didn't think I could help anyone. But here it was, another open door. "Yes, I'll read with David if God will help us both." She called David in. "Would you like for 'Miss' Margaret to read with you?" He grinned and those eyes twinkled. "Uh-hum."

He has been our little friend since he was three, but on the friendship we have now! We took Philippians 4:13 as our promise: We read this almost every week or say it. We always pray before we begin, asking God to clear our minds and help us to learn.

David has just completed Skill Book 2. He doesn't know every word in those books, but he can read the stories. He is reading TV ads, newspapers, and magazines. He needs help, but don't

we all need help somewhere? Most of all, David is learning to find his Daily Bible readings for himself. On Friday we try to study his Sunday School lesson. He is reading more and more of the Bible readings.

We have so much fun learning new words. We can laugh at our mistakes and start all over. David couldn't always laugh at a mistake he made, but now he can. I've had to learn to print all over again with him. He really enjoys seeing me labor over those writing lessons.

I've always loved to read, but through the eyes of this child who wants to read so badly, it becomes even more wonderful! As Jerry Clower has said and written so many times, "Ain't God Good!"

## The Decade Of Decision And The Doors Of Destiny

(Continued from page 2)

agreement as to the product. It is the divinely inspired Word of God.

The other thing to note is that it has "truth, without any mixture of error, for its matter." Thus it is the inerrant word of God. Now, every serious student of the Bible knows that there are words and phrases found in the King James Version which do not appear in the oldest and best manuscripts of the Bible. These were added by copyists as they copied new manuscripts from older ones, at times, perhaps copying into the text comments that other students had written on the margin. The Holy Spirit no more protects a copyist from error than He does a typesetter. So when we speak of the Bible as "truth, without any mixture of error," we are referring to the original manuscripts. The Holy Spirit guarded the original writers from error.

He went on to say, "I often tell young preachers that the scholars will continue to chase intellectual, speculative rabbits. But take your stand by the Bible. And when all the evidence is in, the rabbits will circle around and lie down at your feet. For the Bible is 'truth, without any mixture of error.'"

If there are those who deviate from this what should we do? Here's what Lee Scarborough said: "B. H. Carroll, the greatest man I ever knew, as he was about to die, a few days before he died, expecting me, as he wanted me, to succeed him as president of the seminary, I was in his room one day and he pulled himself up by my chair with his hands and looked me in the face. There were times when he looked like he was forty feet high. And he looked into my face and said, 'My boy, on this Hill of orthodoxy, the old truth is making one of its last stands and I want to deliver to you a charge and I do it in the blood of Jesus Christ.' He said, 'You will be elected president of the seminary, I want you, if there ever comes bereavement in your faculty, to take it to your faculty. If they won't hear you, take it to the trustees. If they won't hear you, take it to the convention that appointed them. If they won't hear you, take it to the common Baptists. They will hear you. And, he said, 'I charge you in the name of Jesus Christ to keep it lashed to the old Gospel of Jesus Christ.'"

Southern Baptists will continue as people of the Book. We will believe it, claim it, love it, preach it and pour it forth as white-hot lava. And when we do the doors will swing open.

Second, they were dedicated to the Son of God. "Thou . . . hast not denied my name."

It is not enough to affirm the written Word. We must proclaim the living Word. We should not primarily preach theology. We should use theology to preach Jesus.

Southern Baptists must address themselves to all the problems of human hurts. We cannot turn a deaf ear to the staggering needs in the area of increasing hunger and massive starvation. We can and must respond with wisdom, compassion and sacrifice. But at the same time we must preach Jesus.

There is a forgotten statistic on death. One out of one persons die! Death is total in every generation. What an eternal tragedy for millions who are well-fed to die in their sins and rise in the judgment to meet a God they do not know.

Jesus is the only answer to the world's real hunger. He is the Bread of Life. He is not a good way to Heaven or even the best way. He is the only way. God opens doors for those who do not deny His name!

Next, they were saturated with the Love of God. Philadelphia means brotherly love. It seems to me that the Holy Spirit chose the church named "Brotherly Love" to teach us a lesson about open doors.

Don't talk to me about your orthodoxy or denominational loyalty if your heart is headquarters for hate. Whatever problems Southern Baptists have they will be settled in context of love or they will not be settled. The Bible is a sword but not a club. "The wrath of man worketh not the righteousness of God." If the one you disagree with is a brother then be careful. To wound him is to wound yourself for we are members of the same body.

If the object of your controversy is an unconverted person then he is to be a more proper object of your compassion than of your anger. Never scold a blind man for not seeing.

And in all of our discussions we must ever remember that a world is out there watching. They may not be able to

understand the subtleties of our debates but they can readily read our spirits. There is never an excuse for an unchristian spirit. Hold your convictions but be loving. It is unchristian to judge heart motives. You may disagree with what a brother does but leave it to God to judge why he does it.

Granted it is not always easy to do this.

"To dwell there above with those that we love, That will be glory!"

But to live here below with those that we know, That's another story."

I pledge you my love and I expect yours for me and for one another. God opens doors for people who are saturated with the love of God.

And, because they were dominated by the Word of God and dedicated to the Son of God and saturated with the love of God, they were activated by the Spirit of God. They were a people of open doors and power to enter them.

III. The Doors Of Destiny

What are the doors that the Keeper of the Keys will open to us?

1. He will open the door of greatness.

"For a great door, and effectual, is opened unto me, and there are many adversaries (I Cor. 16:9).

Indeed Southern Baptists must say the same things. Adversaries abound. There is the curse of cultism. Our world is infested with false cults that dispense deadly poison with satanic zeal.

There is militant paganism. Marching multitudes who are sworn to the religion of Islam and Eastern religions are invading the shores of America.

There is the hurt of humanism and liberalism. Led by an educated, polished, juiceless and spiritually anemic brand of preachers. Americans are dying of spiritual malnutrition. These blind leaders of the blind have substituted rationalism for revelation and have turned once lion-like denominations into domesticated house cats drinking the cream of self-satisfaction.

There is the menace of materialism. Most Americans worship at a shrine who's god is gold and whose creed is greed and whose chief end is pleasure. While communists oppose the Lord, cults deny the Lord, liberals betray the Lord, many Americans simply ignore Him.

There is the cancer of Communism. Communism is unspeakably immoral. It is anti-God, anti-Christ, anti-church. Do not think that Christianity and communism can long exist side by side.

There is the problem of moral pollution: It has been said that, "America is rolling in luxuries, reveling in pleasures, reeling in drunkenness, rotting in sin." Is it any wonder that the communists believe that America is Sodom and Gomorrah ready for the kill?

Yet when God moves, these adversaries will be like a crate of eggs in the face of a red hot cannon ball. It is possible that every person on the globe can be given an opportunity to respond to the Gospel by the year 2,000. Barriers of language, law, culture, custom, sin and indifference will be broken down as God opens doors.

The Keeper of the Keys can do "exceeding abundantly above all that we can ask or think." And when He does — get ready! For as Daniel says, "... the people that do know their God shall be strong, and do exploits" (Dan. 11:32).

3. He will soon open the door to glory.

He said to the Philadelphian church, "Behold I come quickly." And the aged John said, "After this I looked and behold another door was opened in heaven..." (Rev. 4:1).

The sands of time are running out for this generation. We need to be living in keeping with the urgency and emergency of the hour. We need to live as though Jesus died yesterday, rose this morning and was coming back this afternoon. Opportunities are fast passing away. Doors that are opened now may not always be open.

"Stir me! on stir me, Lord, I care not how. But stir my heart in passion for the world! Stir me to give, to go — but most to pray. Stir 'til the blood-red banner be unfurled O'er lands that still in heathen darkness lie, Lands where the cross was never lifted high. Stir me! oh stir me, Lord, for I can see The final glorious triumph day to break! The dawn already glids the eastern sky, Oh Church of Christ, arise! awake, awake! Oh stir us Lord, as heralds of that day. For night is past — our King is on His way!"

—Bessie Porter Head



# A Sequel Is Written To Church Janitor's Story

By Anne McWilliams  
James Williams, Clarke County farmer, saved his salary for ten months as church custodian for Union Church near his home, and sent \$1,000 to Ecuador to pay for construction of a church. His story, printed in the Baptist Record Sept. 14, 1978, has a sequel.

Now, almost two years later at 70, he's still giving all his salary to missions. Two more men have been inspired to follow his example. Not to be outdone, the whole church has started giving more to missions.

To begin with, Williams heard Edward McKeithen speak, after McKeithen had been on volunteer mission in Ecuador to help Missionary James Gilbert and others install a sawmill. When McKeithen said that \$1,000 would build a church in the South American country, Williams felt "a Macedonian call" from God, he said later, to pay for a church. He was making \$100 a month at the church (for one eight-hour day per week), so he instructed the church to keep all his pay until they had \$1,000 to send to James Gilbert.



Prentiss McLemore

The money was sent from the church by a group of Clarke County Baptists who went on a mission tour to Ecuador. Some months later, James Gilbert talked to Williams by phone, and assured him that the money indeed was used to build a church. The missionary said, "On the Lottie Moon Offering list of projects for Ecuador, this church building was seventh on the list, but the money ran out on the sixth project."

With that church paid for, Williams thought that he could save money for himself. He'd had one cataract operation and needed another. "When the Lord gets hold of you, though, it's hard to turn loose!" he found out. And the Lord got hold of him. Williams told the church: "The Lord wants me to keep on giving all my salary for missions. He hasn't told me to stop! He has made me realize that if I can build one church, I can build another."

Afterward, Prentiss McLemore, now 75, said, "I'm going to help you." Then Conway Riley, a younger man, around 40, later said, "The Lord didn't save me just to sit down. I want to help, too."

Williams said, "Like Paul, I thanked the Lord for men willing to help." In less than another year, the three sent a second \$1,000 to build another church in Ecuador, plus a \$600 offering from the other members of Union Church.

By then, everybody wanted to be a part of the mission venture.

Together the three keep the church clean, working one morning a week. They almost have a third thousand dollars ready to send to Ecuador. In addition, they have started paying \$75 a month to finance three national pastor-missionaries in India at \$25 apiece a month.

James Pugh, Jr., pastor at Union since the fall of 1977, said, "The church is giving two per cent of its budget for direct missions as a Bold Mission Thrust effort. At present, this goes to Ecuador, but later other projects may be chosen. Besides this, the church has increased its gifts through the Cooperative Program and to special mission offerings. We are doing more in missions giving than any church I have served as pastor."

Williams recalled, "I was converted 55 years ago in a Sunday afternoon service. At 3 p.m. they were singing, 'There Is a Name I Love to Hear.' It still makes me feel good every time I hear that song." Mostly he is a cattle farmer now, but raises hay and has a garden. He and his wife Ruby are the parents of six children. The Union church community has always been his home.

Prentiss McLemore was raised in the Clarke County also, and was baptized at New Hope Church in 1927. His wife and he, married 52 years this summer, have one child, three grandchildren, and four great-grandchildren. He has been assisting the custodian at the church for almost two years. "I just had a feeling I wanted to help," he said. "I plan to keep on working and giving my salary for missions as long as the Lord is willing to let me keep on."

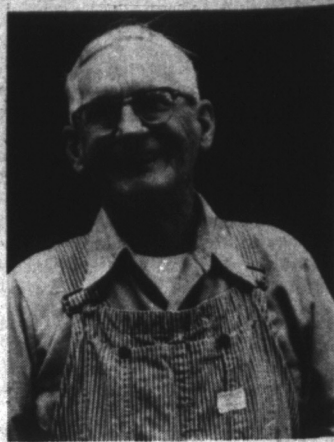
Conway Riley, a farmer who lives near the Union church, grew up at Montrose. He and his wife have five children. The oldest, Lynn, is a student at Clarke, where she has a scholarship.

Riley had been a church member for a long time, but a year or two ago he realized he was not a Christian. He rededicated his life in a church service, but was not satisfied with that decision, so went home and on his knees cried out to God until he received assurance of his salvation. He related his experience before the church, and was baptized.

Ever since then, he has been seeking ways to serve God. "Nothing you do seems to be enough for Him!" he said. "I'm glad I can do this work for missions. I can't go over there, but maybe what I do is helping someone else who



Conway Riley



James Williams

is already there, or will help someone else to go. And I don't miss the time or the money."

The pastor emphasized, "These three men are an inspiration to the rest of the church in the area of missions and mission giving. It is a blessing personally to be able to pastor a church and persons who love the Lord like this, and I really appreciate them."

## Revival Dates

**Mt. Vernon Church (Newton Association):** June 22-27; services at 11 a.m. and 8 p.m. on Sunday; during the week, 7:30 p.m.; Wiley Magee from Damascus, Ark., evangelist; Ralph Young from Moss Point, leading the music; Gerald Hodges, pastor.

**Fellowship Church, Enterprise:** June 15-20; Harold Lollar, evangelist; services at 7 p.m.; Gerry E. Copeland, pastor.

**First Church, Sumrall:** June 22-29; homecoming revival; homecoming June 22, the 75th anniversary of the church; eight former pastors scheduled to preach during the week; Howard Fewell, interim pastor.

**Kreole Avenue Church, Moss Point:** June 22-27; Preston Holder, Zachary, La., evangelist; Ralph Roberts, Moss Point, music director; lunch at church on Sunday; services 7 p.m.; Dan Hembree, pastor.

**Calvary, Batesville:** June 22-27; James Fancher, Jackson, full-time evangelist, preaching; Stanley Nowell, minister of music at Calvary, directing the music; Mrs. Connie Tucker, pianist; Mrs. Mary Evelyn Ledbetter, organist; services at 11 a.m. and 7 p.m. Sunday and 10:30 a.m. and 7:30 p.m. Mon.-Fri.

## South Carolina To Tape Baptist Newsmagazine

COLUMBIA, S. C. (BP) — Blind persons in South Carolina soon will be able to hear the Baptist Courier, the state Baptist convention's newsmagazine.

The convention missions department plans to make the newsmagazine available free to the blind on 90-minute cassette tapes, starting with the first issue in July.

One other Southern Baptist newspaper now offers this service to the blind. North Carolina's Biblical Recorder is taped and mailed to approximately 100 persons each week.

Harold Anderson completed 20 years on May 31 as director of missions for Lee County Association. More than 200 persons attended a special recognition service for him and Mrs. Anderson on Thursday evening, May 29, at Harrisburg Church, Tupelo. An appreciation gift from churches and friends was presented to him in addition to several oral expressions of tribute.

Gerald L. Borchert, dean of Northern Baptist Theological Seminary, was appointed professor of New Testament interpretation at The Southern Baptist Theological Seminary, Louisville, Ky., during the annual meeting of Southern Seminary's trustees, April 15-16. A native of Alberta, Canada, Borchert holds baccalaureates from the University of Alberta and its law school, master's degrees from Eastern Baptist Seminary and Princeton Seminary, and a Doctor of Philosophy degree from Princeton.

Bob E. White, minister of music at First Church, Russellville, Ky., has resigned after eight years at that church. He will become a sales representative for Moore Business Forms, Inc. He is a graduate of Mississippi College and New Orleans Seminary, and has served several churches in Mississippi, among them First, Lexington and First, Holly Springs. He and his wife, the former Becky Peoples, and son Clay will continue to live in Russellville, where his wife teaches in Logan County Schools.

Charles H. Ashcraft, retired executive secretary of the Arkansas Baptist State Convention, has been named director of promotion for a chair of Bible named after him at Boise State University. Ashcraft was the first executive secretary of the Utah-Idaho Southern Baptist Convention.

Hardy

University, and has taught for six years.

His wife is the former Glenda Fay Roberson of Sunflower. The couple has one daughter, age 2. Hardy is available for supply preaching according to Arlis E. Smith, the Burnside pastor.

Varian C. Kroschwitz, pastor at Severns Valley Baptist Church, the oldest Baptist church in Kentucky, for 28 years, has been named assistant director of Boyce Bible School, a division of The Southern Baptist Theological Seminary, Louisville, Ky. Born in Edgerton, Ohio, the 65-year-old Southern Seminary alumnus will serve part-time in his new position which will begin in September, 1980. The position will include administrative and teaching responsibilities, according to David Q. Byrd, a Mississippian, director at Boyce School.

What you give lives.

## Homecomings

"Parkhill, Jackson, has a new sian on anniversaries. The church plans to look to the future rather than the past," states Leon Emery, interim pastor. Parkhill Church at 4862 McRaven Road in Jackson will celebrate its homecoming on June 22. Sunday School will begin at 9:45 a.m. followed by the morning worship service to be led by Emery. After the morning service, there will be a covered-dish dinner in the fellowship hall. From 2 until 3 p.m. there will be a service of music and inspiration, with no evening service.

Calhoun Church, Hot Coffee, will observe homecoming June 29. The message at 11 a.m. will be brought by the pastor, W. H. Merritt. A basket lunch will be served at noon. At 1:30 a series of special services will begin with John E. Barnes, Main Street Church, Hattiesburg, preaching.

Palestine Church near Harrisville will observe homecoming day June 22. Jerome McLendon, former pastor, will speak at 11 a.m. Dinner on the grounds will be followed by an afternoon singing. All offerings of the day will go to the cemetery fund. H. C. Bailey is pastor.

Rock Hill Church of Mt. Olive, observed homecoming day Sunday, June 8. Tommy King and Thomas Balch, former pastors, were guest speaker and guest minister of music at the morning service.

The church served a covered dish lunch in the fellowship hall. Featured guests for the afternoon service were the Bibletones Quartet of Gulfport. Cecil Walters is pastor; Steve Sullivan is music director.

## Staff Changes

Dennis Ray Smith, former basketball and baseball coach and athletic director at Petal High School, has been named director of outreach, youth and recreation at Cartersville Church in Petal, effective June 22.

A graduate of Petal High School and William Carey College, he holds a B. S. degree in health and physical education. He served as coach at Petal High for ten years, assuming the duties of athletic director four years ago. Leland Hogan is Cartersville pastor.

Mary Greene is serving as the minister of music and youth at Oak Grove Church, Prentiss. She is a graduate of Prentiss High School and a graduate of Clarke College. As a senior music education major at William Carey College, she is a member of the Carey College Choral and of "Carpenter's Wood" public relations group.



The Clevengers

Dan Clevenger, a native of Kentucky, has resigned as minister of education of San Souci Baptist Church, Greenville, S. C. He is new minister of education in Calvary Church, Tupelo. He and his wife Barbara have two girls, Melony, 16, and Mary Beth, 10. Clevenger studied at Mississippi College, University of Houston and Southwestern Seminary. Calvary's pastor is John G. Armistead.

Bellehaven Church of Ocean Springs has called Roy J. Wood as pastor. Wood is a native of Manchester, Tenn. He was graduated from Baptist Bible Institute, Graceville, Fla. Wood goes to Bellehaven from St. John Church, Brundidge, Ala., where he was pastor two and one-half years. He and his wife Norma have a daughter, Patricia, 16, and a son, Tony, 17.

Camden Church, Camden County, has called Jim Morley of Memphis as hammer youth director.

Bob Cook, recent graduate of New Orleans Seminary, has accepted a call as pastor of Oldtown Church, Calhoun County.

Ray Palmer is the new pastor of Bethel, Pontotoc.

Bobby Lee is the new pastor of Center Hill Church, Pontotoc County.

Martin Bluff (Jackson County) has called Leon Schilling as minister of music.

Unity Church, Jones County, will have homecoming June 29. Maurice Flowers, Jones County director of missions, will preach at the afternoon service. Lunch will follow Sunday school (at 9:45) and morning worship (at 10:45).

J. M. Foy, interim pastor, reports that the day will be the second anniversary of the church, organized June 27, 1978, with 40 members. In two years 70 members have been added, 27 on profession of faith. Also a building has been constructed.

Mt. Nebo Church, Newton Association, Rt. No. 1, Collinsville will have homecoming day June 22. Sunday School will begin at 10 a.m., worship at 11, and lunch at 12 noon.

After fellowship lunch at the Church, memorial services will be held at 1:15. The Cemetery Association will meet, Charles Davis, pastor, has announced.

## North Greenwood Will Celebrate 25th Anniversary

North Greenwood Church, Greenwood, will celebrate its 25th anniversary on Sunday, June 22. Goal for Sunday School attendance is 581. Ernest Boling, the church's first music director will lead the singing. The first pastor, Bill Watson, will deliver the morning message. Other speakers will include J. H. Kyzar, former pastor of First Greenwood, now retired, and Howard Spell, former dean at Mississippi College, retired, and interim pastor of the church on two occasions. Dinner will be served on the grounds. Walter Yeldell is the pastor.

Stan Anders has joined the staff at First Calhoun City as summer youth director. He received the B.A. degree in Bible/philosophy from Mississippi College in the spring of 1980, and will enter Southwestern Seminary in August where he is a recipient of the Presidential Scholarship. He is a native of Brandon and is the son of Mrs. J. A. May. The pastor of Calhoun City, First Church is Anthony S. Kay.

Joe Joyner has accepted the pastorate of Antioch (Lowndes). He has been serving as pastor of Southside, Aberdeen. His wife is the former Linda Young of Amory. They have two children.

Joey Brent, student at Mississippi State, is summer youth minister at Adaton Church, Oktibbeha County. Jon Doler is pastor.

B. J. Hudson is new pastor of Pleasant Hill (Greene). He lives in Lucedale.

First Church, Macon, has called Chris Jenkins as full-time minister of music and youth. Jenkins has served FBC, Macon on a part-time basis since April 11, 1980. He became full-time June 1.

He is a graduate of Mississippi College, and has served as part-time minister of music at Oakland Heights Church, Meridian. He taught in the Meridian Public school system and Meridian Junior College.

Jenkins is married to the former Brenda Brady of Meridian.

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## Italian Women Elect Marylu Moore President

ROME, Italy — In their two-day biennial meeting at nearby Rocca di Popa, the Italian Baptist Woman's Missionary Union elected Marylu Moore, pastor of the Gravina Baptist Church, as president for the coming year. Daughter of American missionaries to Italy, Miss Moore grew up in Rome, taught five years at the Armstrong Memorial Training School, and later was director of the George B. Taylor Orphanage. She is a graduate of Blue Mountain College, Blue Mountain, MS. (EBPS)

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## The Record

Old-Fashioned Day, along with honoring senior citizens, was held at Mt. Vernon Church, Newton Association, May 4. Services began at 10 a.m. with special recognition of the oldest senior citizen present, Ben Muckelrath. The oldest church members present, Mrs. Florence Tisdale and Sim Stamper, were recognized and also the youngest senior citizen. All four received plaques made by Miss Addie Byard. All senior citizens present were presented gifts.

The pastor, Gerald Hodges, taught the Sunday School lesson to a record attendance of 204. (The Sunday School enrollment at Mt. Vernon is 127.)

Music for the morning service was under direction of Billy Estes. Special music was presented by Bill Boulton and Mrs. Marlene Coker. Dinner was spread at noon. At 1:30 p.m. Mrs. Marlene Coker was in charge of the music for an afternoon of singing and a puppet program presented by the youth.

The Senior High Choir of the First Baptist Church of North Augusta, S.C., presented a concert of sacred music at the Forest Hill Church, Jackson, at 7:30 p.m. on Tuesday, June 17.

On its current tour, the 53-voice choir is presenting concerts in Alabama, Mississippi, Louisiana, and Texas. Jerry T. Matthews is the director. Edith West is the accompanist.

Twenty-five British Baptists have been visiting in the homes of First Church, Columbus members and in other Lowndes Association churches. They were guests of First Baptist Church, through the efforts of Wilson Henderson, minister of music. They conducted the evening worship service there on May 25.

## Raymond Church Will Observe Sesquicentennial

This year heralds the 150th anniversary of Raymond Church. This church is located in an area steeped in Civil War history and situated in the heart of Hinds County. Only 16 miles from the state capital, the church is along the route followed by General Grant on his march to Vicksburg. Sam B. Mason is pastor.

To celebrate, an Old Fashioned Day combined with regular homecoming day activities will be held on June 22. The Baptist Student Union Center on the Hinds Junior College campus will serve as the primary site for the day's activities. The grooming, attire, and custom of 150 years ago will be emphasized.

The basic schedule for the day's activities is as follows: Sunday School at 9:45 a.m. in the Raymond Baptist Church; morning worship at 10:55 a.m. in the BSU Center; Dinner-on-the-Ground at 12:00 noon on the BSU Center grounds; afternoon celebration, 1-2:45 p.m. in the BSU Center.

Highlights of the day will include a message by Jerry Brezeale, former pastor; "Mementos of the Past" by Lurline Stewart, church historian and Henry Riser, church clerk; selection and presentation of best costume of any period during the 150-year history; recognition of members and former members returning for homecoming; and recognition of former pastors and staff members.

## NEMJC BSU Selects Two For Europe

The Baptist Student Union of the Northeast Mississippi Junior College has appointed two students, Sherri Rowell and Steve Bennett, to tour Europe with the Baptist Festival Singers. The twenty day singing tour, beginning June 19, 1980, will carry approximately 200 students to many major European cities to share the Gospel.

Sherri Rowell, daughter of Mr. and Mrs. F. S. Rowell, is a sophomore from "Hatchie Bottom" outside Ripley. Her church membership is at People's Baptist Church.

Steve Bennett, son of Mr. and Mrs. C. P. Bennett, is a music major from New Albany. His church membership is at First Church, New Albany.

This European tour is sponsored by the Educational Tours, Inc. It will be directed by Bob Burroughs. At the conclusion of this tour, both Rowell and Bennett will be available to sing, speak, and give testimonies of their mission experiences. They may be reached through the NEMJC BSU, phone (601) 728-5409.

## Devotional

### The Lesson Of Joy In Jesus

By John G. Brock  
Pastor, Van Winkle, Jackson

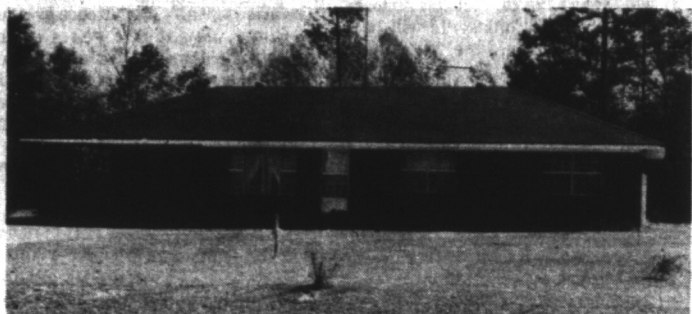
In our devotional series, "The Fear of Learning Too Late," I want to share just one of the lessons to be learned.

We must learn the truth that there is total joy in Jesus. Wherever Jesus went and whoever He touched, whether He healed, forgave of sin, or just shared His love, people went away rejoicing with eternal happiness. Even the Old Testament writers received joy that flooded their souls as they trusted in God and rejoiced in His salvation. "Happy is that people, whose God is the Lord" (Ps. 144:15). "Happy is he that hath the God of Jacob as his help, whose hope is in the Lord his God" (Psalm 146:5).

As I think of my own life, Christ meant happiness from the very beginning by providing me with Christian parents who introduced me to Him. These Christian parents instilled within me Christian principles and standards to live by which have given me daily peace of mind.

As I grew older, Christ gave me a Christian marriage which has been the ultimate in this present earthly physical life. From this marriage God has given me my own Christian family whose interest is centered around Christ and the happiness we know He can and does provide. I know not what my tomorrows hold in store for me but I know Christ has control of them and it makes me happy to know I can rest in this assurance. In every portion of my life Jesus has touched, He has brought nothing but total happiness and joy.

The song writer expressed it... "Shackled by a heavy burden, 'neath a load of guilt and shame, then the hand of Jesus touched me, and now I am no longer the same. Since I met this blessed Saviour, since He cleansed and made me whole; I will never cease to praise Him, I'll shout it while eternity rolls. He touched me, Oh, He touched me, and oh, the joy that floods my soul; something happened, and now I know, He touched me and made me whole!"



Mt. Vernon (Newton) burned the quilt on its pastorage May 4. Members participating were Ron Mercer, pastor at the time the parsonage was built; Gerald Hodges, present pastor, Levoy Jones, Ralph Thomas, J. W. Williams, Lamar Williams, Irene Jones, Doris Thomas, Juanita Estes, all members of the Building Committee that led in the building of the home; the Finance Committee at the time the home was built, Bobby Jones, chairman, Billy Estes, Carlene Loper; the deacons at the time of the building, Cole Williamson, chairman, Billy Gibbon, Bill Boulton, Lamar Williams, Billy Estes, C. H. Walker, Bobby Jones, and present chairman of deacons Don Stamper. Also participating was C. H. Melton, director of missions of Newton Association. Pictured at top is the pastorage. Below it is the Friendship Quilt presented to Pastor Gerald Hodges and his wife Martha by Mrs. Lucille Gibbon, WMU director at Mt. Vernon and WMU Director for Newton Association; Mrs. Irene Jones, WMU president; and Mrs. Cindy Williams, BYW president, who designed the quilt. The presentation was made on Old-Fashioned Day. All women of the church helped make the quilt which displays the emblems of WMU and its organizations.

## Bible Book Series

### Obedience And Disobedience

By J. Roy McComb  
Pastor, First, Columbia  
Deuteronomy 27:1-26:28

Following the legal section in Deuteronomy, these chapters remind Israel of the alternative of cursings and blessings. Israel is cursed when the law is not obeyed. Israel is blessed when the law is obeyed. Throughout the Book of Deuteronomy, Moses has proclaimed the acts of God in Israel's history and then exhorted Israel to obey the God who acted in her history. Deuteronomy is a book of instruction followed by inspiration.

#### I. Blessings And Curses Of God's Law Stressed (27:1-26:28)

1. God's Laws Restated (27:1-26) First, the law is restated by the publication of it. Moses commands that they are to keep all of the commandments of the Lord. Then he instructs that after they cross the Jordan they were to set up stones on Mt. Ebal and write the Lord's commandments upon these stones as a permanent record of the laws of God. Second, Moses instructed the people that, indeed, they were the people of God and there was to be a concrete allegiance on the part of the people toward their God. Third, Moses renewed the curses that would come upon the people. He reiterated those matters that would bring the judgment of God upon them: (1) idolatry, verse 15; (2) disrespect for parents, verse 16; (3) dishonesty, verse 17; (4) abuse of helpless people, verse 18; (5) perverting justice, verse 19; (6) sexual perversions, verse 20; (7) bestiality, verse 21; (8) incest, verses 22-23; (9) murder, verse 24; (10) bribery, verse 25; (11) failure to obey, verse 26. Actually, you can separate these curses into 12 different commandments or curses.

#### 2. The Blessing And The Curse (28:1-68)

This entire chapter has to do with obedience and disobedience. (1) Obedience and Its Blessing (28:1-44). Moses isolated the positive side of faithfulness by reminding the people of the blessings they would receive as they obeyed God. The blessings were not automatic but were conditioned upon the people's obedience. The blessings were also very encompassing and dealt with the entire life of the nation of Israel. The blessings that the

children of Israel could expect as a consequence of obedience are mentioned: (1) defeat of one's enemies, (2) prosperity in their endeavors, (3) Israel would be honored by other people, (4) the land would be productive for Israel, (5) the lands would be blessed with rain in time of need, (6) the nation would be exalted as long as they were faithful to the Lord.

#### (2) Disobedience, and Its Curse (28:15-68)

Moses instructs the children of Israel that there is a relationship between disobedience and calamities experienced in life. Moses by cataloging the curses sets them over against the blessings. Obedience brings blessings in the total life of Israel. Every area of Israel's life will be blessed when they obey. However, the contrary is true also. When Israel disobeys, every area of Israel's life will be cursed. Moses details curses that will come upon Israel if they are disobedient to the commands and statutes of God. Every nation that is cursed is a nation in disobedience to God. America would do well to read carefully Chapter 28.

Just as in ancient Israel, so is our contemporary life. Curses and blessings are inherent in obedience or disobedience. Obedience brings the blessings of God upon an individual or a nation. Disobedience to the commandments and the statutes of God will bring the curses of God on individuals or a nation.

#### II. Renewal of the Covenant (29:1-30:20)

The covenant had been made at Mt. Sinai. However, with a passing of time many people had forgotten the commandments and statutes of the covenant. It was necessary for Moses to remind Israel of the covenant relationship. Even in contemporary Christian life it is necessary for Christians to be reminded of the statutes and commandments of the new covenant which they have entered into with the Lord. 1. Looking to the Past (29:1-15) Moses was a preacher who reminded his congregation repeatedly of the action of God in their past lives. It seems to this writer that it is necessary for us to refer to the past experiences with God. This past relationship is a constant reminder of the faithfulness and strength of God. It is an inspiration

for our present relationship. Although one cannot live in the past, one can learn from the past. In order for the children of Israel to renew their covenant relationships with God, it was necessary for Moses to remind them of their past experiences with God.

#### 2. Consequences of Disobeying the Covenant (29:16-29)

Again, Moses calls to the people's attention that God will not take lightly nor overlook their rejecting his commandments and statutes. The wrath of God is great and fierce against those who deliberately disobey his covenants. Those who are deceived into thinking that they're safe even though they disobey are candidates for the wrath of God.

#### 3. Repentance and Renewal (30:1-10)

What happens when the covenant is broken and the curses of God come upon an individual or a nation? How is the covenant renewed? The covenant is renewed through repentance. Instructions of Moses to the children of Israel are that they are to return to God. This is repentance. Repentance is an about-face. There is no way for the covenant relationship to be renewed outside of repentance. Repentance is a message that modern Christians need to hear very vividly. There will be no revival or renewal except there be repentance. There will be no staying of the judging hand of God except the children of God return to God. This is a very strong message and a very appropriate message for contemporary Christians.

#### 4. Moses' Appeal to Faithfulness (30:11-20)

How can the children of Israel obey God? What will characterize obedience to God? Moses gives the answer: (1) loving the Lord your God; (2) walking in His ways; (3) keeping His commandments, statutes, and ordinances. Then the blessings will come: (1) life; (2) expansion or multiplication; (3) prosperity.

This has not changed even unto this day. Any individual or nation who obeys the Lord will prosper and be blessed.

They asked Lucman, the fabulist, From whom did you learn manners? He answered: From the unmanly. — Sadi.

## Life and Work Lesson

### God's Word About Bereavement

By Tommy Tutor  
Benton, Arkansas  
I Thess. 4:13-18;  
Rev. 14:13; 22:1-5

The Thessalonians were faced with two problems. First, they had expected a soon return of Christ, and this had not been realized. Secondly, some of the believers were dying before Christ's return and they feared that these would miss some of the blessings of the Parousia.

#### I. Christians Should Not Grieve As Unbelievers (I Thess. 4:13)

Evidently, some of the Thessalonian believers thought that death before Christ's coming meant that they would be lost, or at least some benefits of Christ's return would be lost. Therefore, they were grieving over their supposed loss.

Grief is a natural and normal part of life on this earth. Christians, however, should have a different view and outlook on life to that of the pagan world. Paul did not say not to grieve; instead, he said, "Don't grieve as the pagans do." The first century pagan world saw death as the ultimate enemy, mercilessly wiping out life and bringing about final and complete destruction.

Paul comes to say that death has been overcome by the risen Christ, and that has changed the whole situation for the believers. Christ has promised

that he would never forsake or leave believers alone. Death cannot separate the ones in Christ from Christ. Thus, believers should not grieve as those who have no hope.

#### II. Christians By Faith Can See Beyond the Grave (I Thess. 4:14-17)

Although believers are not exempt from grief, they have different basis for facing and working through it. Jesus' resurrection demonstrates the hope of the power in the gospel. The resurrection is God's guarantee to every believer. Those who have died in the Lord are present with him, and they shall come with Jesus when he returns. They, too, then shall experience the final phase of the fullness of their salvation, namely, their resurrected bodies like Jesus. And, so shall these ever be present with the Lord.

These Thessalonians faced grief because of the disruption and loss when their loved ones died. They also needed to understand the Christian viewpoint of death for believers. Grief also comes because death of a loved one reminds us that we too must die. Being assured or reassured that death holds no sway over the life of a Christian is the greatest basis for hope and comfort.

This section closes with emphasis on reunion with those who have died in the Lord. Both the dead and the living shall share equally in Christ's return. These then will be reunited with Christ and shall always be with the Lord (v. 17).

#### III. Christians Can Comfort One Another In Grief (I Thess. 4:18; Rev. 14:13)

Those who suffered the loss of loved ones in death can comfort others in their time of loss. Also those who have a proper view and understanding of death can reassure those who suffer from grief. The process of grief often takes months to work through, and helping persons through this process is a real Christian ministry. The Christian faith and message is the one way which has the true facts that overflow with real hope and comfort in the hour of grief.

In Revelation 14:13 there is a picture which needs to be noted. People often grieve because the one who died has been denied certain earthly benefits. One may grieve over the fact that a recent retiree never lived to enjoy leisure. Or a young person never had the

opportunity to achieve certain goals. This passage or verse says, "Blessed are the dead who die in the Lord." They rest from their labors, and they receive the rich blessings of God for their faith and ministry. To know that loved ones are happy and rewarded in the Lord's presence can ease some of the pain and hurt in the time of grief.

#### IV. Christian Hope Is In A Home of Perfection (Rev. 22:1-5)

In these verses we have a picture of perfection brought about by God's mercy and grace. People living here are blessed because all of earth's toil and strife is left behind. All that hurts or hinders is now destroyed, and the people of God never hurt again.

This is true because the source of everlasting life is here. The "river of life" symbolizes the on-going and continual life. This river has its source in the throne of God. This is a picture of the whole tide of eternal life flowing from God to his people.

The resource for meeting all of life's needs is here, "the tree of life." Symbolically verse two is saying that fruit of the trees shall sustain life, and the healing power of the leaves shall protect life. Life's every need is available in this home of perfection.

Verse three shows another side of the picture of this home. What the old rugged cross bought for us is now attained. The curse which caused death, sorrow, and hurt has been removed. In this new home the believer, after all his battles on earth, will have nothing to seduce him from the purity and perfection which he sought on earth, but never attained.

This perfect home shall provide perfect fellowship with God and the Lamb as well as the whole family of God. Believers will be able to see their Redeemer and share in fullness of fellowship. The night and darkness shall be dispelled. Only the fullness and perfect life will exist here.

The vision closes with the promise that the people of God shall reign for ever and ever. At last in his service, they will find their perfect freedom, and in perfect submission to him they will find the only true royalty. What greater reason does one need to be motivated to accept and receive Christ as Saviour? And, what greater reason do we need to trust our loved ones, who have died in the Lord, in the Lord's hands?



### Gale Anderson Pastorage Dedicated

Strengthford Church, Wayne County, has a new pastorage. On June 9, 1979, the pastor, Gale Anderson moved in.

An indebtedness of \$25,000 was paid in full in April 1980, less than one year later.

On May 4, a note burning service was held. A prayer of thanks was led by Dan Busby. B. Z. Byrd brought the dedication message. B. C. Arrington spoke for the deacons, and L. V. Walters for the trustees. Duplicate copies of the notes were burned by the treasurer, Mrs. Loy Mae Walters. Robert Maxcy, deacon, led the benediction.

Trustees Martin Busby, Leonard Langley, Charles Pitts, and L. V. Walters installed a bronze plaque on the outside wall of the house at the entrance door. The words, "Gale Anderson Pastorage," were engraved on the plaque. Anderson has been pastor of Strengthford Church for 23 years.

### Eastside, Belzoni Will Celebrate 25th Birthday

Eastside Church of Belzoni will be celebrating its 25th anniversary on June 22.

The day will begin with registration and coffee at 9:30. Sunday School will start at 10 and preaching at 11 with Louis Barner bringing the message. Lunch will be served. At 1:30 there will be a time of singing and testimonies. All former pastors will be present. Hal Bates is pastor.

Pierrefonds, France — French Baptist women held their annual meeting here in late April at the children's home which they support. Thirty were registered for both days, but twice that many were present on Saturday, many of them young women.